

IS HE A HIGHBAND?

Secretary Jenkins of Oklahoma and His Ambitions.

WANTS TO BE GOVERNOR

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DISPELS EFFECTUALLY COLDS, HEADACHES, & FEVERS

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MAY HAVE JOINED

Rumor That Santa Fe and Rock Island Have an Alliance

TO OPERATE JOINTLY

Frisco and Missouri Pacific are Being Watched.

Oklahoma City, Aug. 2.—Is there a big railroad war on in Oklahoma? The report here, the railroad center of Oklahoma, answers that question affirmatively. The news referred to has it in detail that the Rock Island and the Santa Fe have formed a defensive and offensive alliance. For instance, it is asserted that the road which is to run eastward from North Enid to Tonkawa and Bliss is to be operated jointly by the Santa Fe and the Rock Island and is constructed against a combination of two enemies, the Frisco and the Missouri Pacific. It is also stated that the road which is to be constructed westward from Kingfisher to Guthrie is also to be in the joint control of the Santa Fe and Rock Island and will also be constructed in order to keep the Frisco and the Missouri Pacific out of valuable territory, and save it to the railroads mentioned.

Meanwhile the Santa Fe is losing no time in getting into the fine country sun-rieward from Guthrie. The road is looked upon as a certainty, and the townships privileges are regarded as the best yet come to light in Oklahoma.

The rush of railroads seems to have been caused primarily by the capital actions of the Frisco. It rushed into the territory from Sapulpa to Oklahoma City on the one hand and from Arkansas City to Blackwell on the other hand. The Missouri Pacific alone seems to sleep but there are grumblings for the fact that it will soon get out from Kiowa for a plunge through western Oklahoma in order to circumvent other possible competitors.

The territory has never seen such an area of railroad activity. The air is full of railroad talk. Surveys can be run across anywhere. Townsite schemes are thick. To a former Kansas situation in exactly as it was in Kansas in 1857 and 1858.

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EDUCATING POOR LO

Mary W. Rowe Writes of the Causes of Failure.

IOLENESS IS THE CURSE

Of the Reservation—Remedies are Suggested.

Guthrie, O. T., Aug. 2.—Writing to the New York Evening Post from Colony, O. T., Mary W. Rowe has the following interesting things to say of Indian education.

"No one who is at work upon the solution of the so-called Indian question in any of its many departments has an easy task. It is intricate, puzzling, at times profoundly discouraging and requires a strong faith, unlimited patience, and a broad charity to labor patiently at a task which will never show us a monument to those whose lives have been spent upon it, for success, when attained, will probably result in the absorption of the Indian by the civilized white race and his disappearance from history as an Indian.

"His fate, it seems, is to be swallowed up by the stronger race, uniting with it, and adding to it qualities by no means inferior, or to be forced under and annihilated. And yet the Indian question, his life and character, his history and traditions, are full of fascination, and to those who live in sight of his clustered dwellings, in intimate relation with him in all natural human interests, he comes to seem very much a 'brother man,' his peculiarities easily explained, his future, after all not so problematical. And it must be remembered that among Indians so widely scattered are environments very diverse, and that people working in one locality may find conditions so radically different that to those of other places their statements may seem exaggerated, if not false.

"Our lot is thrown with the so-called 'blanket' Indians of Oklahoma, among the latest from the war-path, clinging desperately to the tepee life, and yet some of them, notably the Cheyennes and Arapahoes, ahead of their brethren in that they are allotted Indians, face to face with white civilization, amenable to law, and not segregated upon a reservation whose main law is the will of the agent.

"Before actual contact with the Indians, with the traditions of my Eastern life, and education from me, I should have said, education, education, is the lever by which to raise this 'depressed race.' Whatever may be true elsewhere, here at least the more disheartening element in the problem is the returned student. With too few exceptions they have either returned openly to the habits of their ancestors, with the added vices of civilization minus its virtues, and utterly shamed and upon us from the old camp of that native nobility which so often Indians of the generation past; or else they use their acquired powers to barter away the interests of their own people.

"As interpreters, they are often profoundly distrusted by the other Indians. As advisers, to win their people to new and untold ways of life, which they themselves so imperfectly follow, they are of very little use. Recall the interesting collection of photographs of the Indians at Omaha in the March Cosmopolitan, taken in all their paint, feathers, buckskin and tinney dress. Recall, also, that nightingale of half-naked savages, interesting, indeed, to curious lookers-on, but a backward step for the Indians themselves, many of whom were educated from childhood at the expense of the government, toiled over by many a faithful teacher, and friend, in hopes that the fascination of these barbaric customs might be replaced by love of labor, and enlightenment. They are set back years in their advancement merely to add interest to that already brilliant pageant of Western enterprise.

"Many of these Indians we know personally and intimately. They left their homes and improvements to the tender mercies of white settlers, their new farms to destruction by cattle and weeds, and a better life just entered on, for that, to them, enthralling opportunity to drag out of their cherished past those Indian customs and habits which we ought to help them lay aside forever in spite of their picturequeeness, just so far as they stand in the path of their progress. Our better Indians, the older ones, those who hold and cherish the real traditions of true ethnological value, I am glad to say very largely refused proudly to leave their homes and occupations to make a show of themselves and their sacred customs. But the returned students, who may have nearly forgotten their native tongue, were there in force, and exhibited a second-hand tradition of dances and customs which have not entered at all largely into their own experiences of life.

"Glancing at the Cosmopolitan pictures, I see one man who left a place which he was intelligently improving, and which was in advance of that of any of his neighbors. He has done nothing but gamble and make trouble for his children and friends since his return. Another, exceptionally well educated, upon his return accepted a large bribe to betray the interests of his impoverished people, is hated and distrusted by them and by all who really know him, although regarded as a shining example by the school which graduated him, because he has retained the garb of civilization and its glib utterances. A third was taken young and educated by a white man, who did his duty faithfully for the Indian law. He now lives in a wretched tepee, has two degraded wives, is a leader in the moral warfare—not that he believes in it, but for personal gain—and truly describes himself as 'the worst man in the whole tribe.' Within our knowledge of these Southwestern Indians, the Cheyenne, Arapahoe, Caddo, Wichita, Kiowa, Comanche, and Apache tribes, I could multiply such examples. Though I am not unkindly of those who, in the face of untold difficulties, have to some degree realized the high hope with which they left the comparatively sheltered school life it still remains true that they are very rare.

"We have then three general classes to deal with: (1) The same Indians, speaking their own tongue, living the Indian life, but in the main law-abiding, hard-working people; (2) the returned students, good, bad, and indifferent, but far from being

PAPER MILL FOR PERRY

Will Pay \$35,000 per Year Into the Community.

Guthrie, O. T., Aug. 2.—The Enterprise Times of Perry announces that Perry is to have a paper mill, saying: "D. D. Peugh will be here in a day or two, and we are satisfied a deal will be closed to secure this mill for Perry. The mill will manufacture seven tons of strawboard per day, will have a payroll of \$35 per day and will pay \$45 for straw, distributing at least \$35,000 among the merchants and utilizing a vast amount of material which formerly has been burned up. A few deals of this kind and Perry will double her value, and increase her population. Let us all pull together for a cotton mill and sugar beet factory, and everything else we need, and can sustain. When the paper mill machinery, 'our car loads, is shipped in, the label should read: 'Paper mill for Perry, the best city in Oklahoma.'"

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Divorce Business Picking Up

In Oklahoma Since the Change in South Dakota's Law.

Guthrie, O. T., Aug. 2.—The Oklahoma City Times-Journal chronicles the fact that the rate of divorces in Oklahoma has begun again. At the opening of this country the first legislature passed a very liberal divorce law, and thousands of people from New York City and other large cities of the east, and even London, rushed to this territory, and after a three months' stay entered suit on an objectionable husband or wife. The rich and poor alike availed themselves of the liberal divorce provisions of our law to get a divorce, but congress two years ago knocked the business in the head by passing a law making it necessary for a residence of one year before divorce suit could be filed. This law, from present indications, was passed in the interest of South Dakota, but the legislature of South Dakota passed a law making it necessary to reside in the state one year before suit for divorce could be filed, hence the rush to that state, with its cold climate, has stopped, and Oklahoma once more will be the divorce Mecca. Lawyers who formerly resided in this territory have located in New York City, and all are busy engaged in sending people away where they can obtain a divorce easily. These lawyers have agents in all the large cities of the United States, and in London and Paris. At one time during the divorce rush, preceding the law passed by congress making a year's residence necessary before divorce suits could be filed, there were nearly 1,000 foreign divorces in the territory, and the same may occur again.

Hood's Sarsaparilla is the standard prescription for purifying the blood. It never disappoints.

TAYLOR KIRK LYNCHED

This Is the Rumor That Comes From Out Cloud Chief Way.

Ed Reno, O. T., Aug. 2.—It is reported here that Taylor Kirk, who murdered his sister at Cloud Chief on July 4, has been lynched at Cloud Chief, near the scene of the crime. Cloud Chief is in Washita county and fifty miles distant from telegraph. Kirk escaped shortly after the murder and was recaptured in Texas after a chase of two days' duration.

"Choctaws Holding an Election"

Durant, I. T., Aug. 2.—The Choctaws are holding an election throughout the Choctaw reservation today, to elect members to the council and national secretary, auditor, treasurer and attorney. There are only three voting places in Rice county and on account of smallpox at Caddo, a large vote is being polled here. The candidates on the Tuskahoma party ticket are far in the lead here.

Paris, Aug. 2.—A storm of great violence swept over the commune of Banon, in the Alpes Alpes, yesterday evening. The roads were washed out, bridges were swept away, flocks were drowned and on the farms in that vicinity the crops were ruined.

Washington, Aug. 2.—The president has denied the application for pardon for Henry Cardes, former president of the National Bank of New Orleans, who is now serving an eight-year sentence in the Ohio penitentiary for mismanagement of the funds of the bank.

EDUCATING POOR LO

Mary W. Rowe Writes of the Causes of Failure.

IOLENESS IS THE CURSE

Of the Reservation—Remedies are Suggested.

Guthrie, O. T., Aug. 2.—Writing to the New York Evening Post from Colony, O. T., Mary W. Rowe has the following interesting things to say of Indian education.

"No one who is at work upon the solution of the so-called Indian question in any of its many departments has an easy task. It is intricate, puzzling, at times profoundly discouraging and requires a strong faith, unlimited patience, and a broad charity to labor patiently at a task which will never show us a monument to those whose lives have been spent upon it, for success, when attained, will probably result in the absorption of the Indian by the civilized white race and his disappearance from history as an Indian.

"His fate, it seems, is to be swallowed up by the stronger race, uniting with it, and adding to it qualities by no means inferior, or to be forced under and annihilated. And yet the Indian question, his life and character, his history and traditions, are full of fascination, and to those who live in sight of his clustered dwellings, in intimate relation with him in all natural human interests, he comes to seem very much a 'brother man,' his peculiarities easily explained, his future, after all not so problematical. And it must be remembered that among Indians so widely scattered are environments very diverse, and that people working in one locality may find conditions so radically different that to those of other places their statements may seem exaggerated, if not false.

"Our lot is thrown with the so-called 'blanket' Indians of Oklahoma, among the latest from the war-path, clinging desperately to the tepee life, and yet some of them, notably the Cheyennes and Arapahoes, ahead of their brethren in that they are allotted Indians, face to face with white civilization, amenable to law, and not segregated upon a reservation whose main law is the will of the agent.

"Before actual contact with the Indians, with the traditions of my Eastern life, and education from me, I should have said, education, education, is the lever by which to raise this 'depressed race.' Whatever may be true elsewhere, here at least the more disheartening element in the problem is the returned student. With too few exceptions they have either returned openly to the habits of their ancestors, with the added vices of civilization minus its virtues, and utterly shamed and upon us from the old camp of that native nobility which so often Indians of the generation past; or else they use their acquired powers to barter away the interests of their own people.

"As interpreters, they are often profoundly distrusted by the other Indians. As advisers, to win their people to new and untold ways of life, which they themselves so imperfectly follow, they are of very little use. Recall the interesting collection of photographs of the Indians at Omaha in the March Cosmopolitan, taken in all their paint, feathers, buckskin and tinney dress. Recall, also, that nightingale of half-naked savages, interesting, indeed, to curious lookers-on, but a backward step for the Indians themselves, many of whom were educated from childhood at the expense of the government, toiled over by many a faithful teacher, and friend, in hopes that the fascination of these barbaric customs might be replaced by love of labor, and enlightenment. They are set back years in their advancement merely to add interest to that already brilliant pageant of Western enterprise.

"Many of these Indians we know personally and intimately. They left their homes and improvements to the tender mercies of white settlers, their new farms to destruction by cattle and weeds, and a better life just entered on, for that, to them, enthralling opportunity to drag out of their cherished past those Indian customs and habits which we ought to help them lay aside forever in spite of their picturequeeness, just so far as they stand in the path of their progress. Our better Indians, the older ones, those who hold and cherish the real traditions of true ethnological value, I am glad to say very largely refused proudly to leave their homes and occupations to make a show of themselves and their sacred customs. But the returned students, who may have nearly forgotten their native tongue, were there in force, and exhibited a second-hand tradition of dances and customs which have not entered at all largely into their own experiences of life.

"Glancing at the Cosmopolitan pictures, I see one man who left a place which he was intelligently improving, and which was in advance of that of any of his neighbors. He has done nothing but gamble and make trouble for his children and friends since his return. Another, exceptionally well educated, upon his return accepted a large bribe to betray the interests of his impoverished people, is hated and distrusted by them and by all who really know him, although regarded as a shining example by the school which graduated him, because he has retained the garb of civilization and its glib utterances. A third was taken young and educated by a white man, who did his duty faithfully for the Indian law. He now lives in a wretched tepee, has two degraded wives, is a leader in the moral warfare—not that he believes in it, but for personal gain—and truly describes himself as 'the worst man in the whole tribe.' Within our knowledge of these Southwestern Indians, the Cheyenne, Arapahoe, Caddo, Wichita, Kiowa, Comanche, and Apache tribes, I could multiply such examples. Though I am not unkindly of those who, in the face of untold difficulties, have to some degree realized the high hope with which they left the comparatively sheltered school life it still remains true that they are very rare.

"We have then three general classes to deal with: (1) The same Indians, speaking their own tongue, living the Indian life, but in the main law-abiding, hard-working people; (2) the returned students, good, bad, and indifferent, but far from being

PAPER MILL FOR PERRY

Will Pay \$35,000 per Year Into the Community.

Guthrie, O. T., Aug. 2.—The Enterprise Times of Perry announces that Perry is to have a paper mill, saying: "D. D. Peugh will be here in a day or two, and we are satisfied a deal will be closed to secure this mill for Perry. The mill will manufacture seven tons of strawboard per day, will have a payroll of \$35 per day and will pay \$45 for straw, distributing at least \$35,000 among the merchants and utilizing a vast amount of material which formerly has been burned up. A few deals of this kind and Perry will double her value, and increase her population. Let us all pull together for a cotton mill and sugar beet factory, and everything else we need, and can sustain. When the paper mill machinery, 'our car loads, is shipped in, the label should read: 'Paper mill for Perry, the best city in Oklahoma.'"

CASITORIA